Select Notes.

BY J. B. LAIR.

—Say, how good has A. M. got to be now? For the last ten or more years each succeeding A. M. has been "*the best that was ever held.*" It must have been very bad, or else it has got to be superlatively good now—which?

—Are the German Baptist consistent in any thing except their inconsistencies. They "advise" their members not to chew tobacco—yea they do more—they say a man shall not be advanced to office unless he quits the use of it, yet it is done in many instances. They say that these same men and others must conform to "order" in dress. And they send these same tobacco chewing elders to enforce the dress "rule," and *they* go scott free.

Now then, if A. M. says there must be conformity in dress, it must be so, at the expense of salvation (?) but if A. M. *does say* that tobacco shall not be used, it don't necessarially have to be just that way. O consistency, indeed thou art a rare jewell.

—It seems a little strange that so many intelligent people have never yet learned that their "I think" or "I believe" amounts to nothing, particularly in a religious point of view. Ordinarily people bolster themselves up by what they "believe." Quite recently in conversation with a very intelligent gentleman on the subject of religion I had to notice the stress he laid on what "I think" and "I believe." One thing I remarked. If he is ever saved, it will be by what he "believes." He said he did not belong to any church, but he "believed" he would be saved as well as other people. The "golden rule" was his hope.

When his attention was called to the fact that Christ was the way, the resurrection and the life, and that the only way to get into Christ was to be baptized into him, for he that believeth and is baptized shall be saved and he that believetb not shall be damned, Mark 16: 16, then his "belief" came to his rescue. He did not "think" it meant water. It meant, do the "golden rule." During the entire conversation he produced nothing but what he "thought" and what he "believed." Is it not downright folly for any one to set their "thinking" against the emphatic law of God? yea it is worse, it is unpardonable assumption. Presuming to know better what is necessary unto salvation than the Author of it. And I find many that talk just the same way.

Doubts.

A great many Christians are slaves to doubting. Every step of their whole Christian life is taken against the fearful odds of an army of doubts. Their lives are made wretched, their usefulness is hindered, their communion with God is broken by their doubts. The old tyrant will rise up and cause the feet to stumble and the heart to fail, even if he cannot succeed in turning the believer back into the dreary wilderness again.

To many, doubting is a luxury and brings sorrowful results. Have you never tasted the luxury of hard thoughts against those who have, as you think, injured you? Have you ever known what a fascination it is to brood over their unkindness and to pry into their malice and to imagine all sorts of wrong and uncomfortable things about them, doubting, sometimes, your best friends. It is sinful to indulge in this habit.

Doubts are from Satan, the enemy of our soul, and we must meet him with a direct answer. Jesus caused him to retreat; so can every Christian. You must not stop to reason with Satan, you must hand your doubting to Christ. Like any other sin the stronghold is in the will, and the will to doubt must be surrendered. God always takes possession of a surrendered will. Then do not long for the flesh pots of Egypt, but sing unto the Lord. The horse and the rider hath he thrown into the sea. Doubt God's promises no more. Trust in him, and you will find yourself more than conqueror through him that loved you.

"One prayerful saint can put to flight,
A thousand sons of Satan's doubting rank."

CLARA FLORA.

Dallas Center, Iowa.

Comforting Words.

While reading the fourth chapter of Philippians, I am forcibly impressed with the full sense and understanding of the words found in the ninth verse, which reads thus: "These things which ye have both learned and received, and heard and seen in me, do, and the God of peace shall be with you." It is so very necessary that we *do* those things that our blessed Redeemer has told us to do. "Vengeance is mine, saith the Lord, I will repay." Therefore, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." May God help us to do good for evil at all times, so that the perfect peace that is found alone in God will be with us. When we have obeyed all his blessed commands we can stand firm in the Lord and in the power of his might, and thus we will be able to quench all the fiery darts of the wicked, and having done all, to stand.

Dear friends, brothers and sisters, let us give earnest heed to the things which we have heard, lest at any time we should let them slip. I write these few lines by way of encouragement to some troubled soul. I have found great comfort and peace of mind in them myself, and I pray God may add his blessing and speed his work everywhere, all over the land, for Jesus, our dear Redeemer's sake.

EMMA REYNER.

Lathrop, Cal., July 14, '88.

A Popular Delusion.

It is now commonly reported by the world, that at some time or other, the Snow Hill farm was donated for a home for single people, and that the place is now going to nothing, and the property will ere long revert to the State, or the heirs.

The talk about the donation is all a delusion. Andrew Snowberger never donated anything for a religious institution. But the world has drawn a conclusion, and they have argued the question over and over again, until thousands of people have been led to accept it as true, a wretched misrepresentation of the true state of things.

But the world will fall back on the deed transferring the property to a Board of Trustees, for the sum of sixteen hundred and fifty dollars, and as the property was worth a great deal more than that, consequently it was a donation.

Now we propose to tell just how the Board of Trustees came in possession of the property.

Peter Lehman a native of Sumerset county, Pa., and a decendant of the denomination called Amish or Omish came to Snow Hill in about the year 1795 or perhaps a few years earlier. He became pastor of the Seven Dayer church at the Antietam. He had been at Ephrata, a Seven Dayer institution in Lancaster county, Pa., and acquired a knowledge of the Ephrata church music, which he afterwards introduced at Snow Hill, and the probability seems to be, that he at once commenced making arrangements to found an institution like the one at Ephrata.

Now in about the year 1800 there were eight heirs to the Snow Hill farm, three sons and five daughters, and their parents were both living. Some three of the children had married and had commenced housekeeping. Two, as we suppose, married sometime afterwards. Two daughters and one son, Barbara, Elizabeth and John remained at home, and favored the founding of an institution.

At one time a valuation was put on the property, what it was, we never learned, and it was agreed that the heirs who had left would sell their shares to those who had remained at home. Time passed on, the property increased in value, and the heirs who had left, became dissatisfied and wanted more. Then another valuation was made; what it was we do not know, but the probability seems to be, that it was eight thousand dollars. At all events Elizabeth Snowberger one of the heirs said in just so many words, "we all got one thousand dollars."

Now we suppose, and we are nearly certain, that Peter Lehman and his friends did purchase of the heirs of Andrew Snowberger for the sum of eight thousand dollars all their interests in the Snow-Hill farm.

Then further, Andrew Snowberger did agree to make a lawful deed to a Board of Trustees by taking a bond for the sum of sixteen hundred and fifty dollars. He died in the year 1825, and the estate was finally settled in the year 1828. He made a will, and willed those sixteen hundred and fifty dollars to the heirs. This sum we suppose was included in the sum paid to the heirs.

The grist mill was built in the year 1807 one pair of burrs and one pair of choppers. It was said it was built by Peter Lehman. That is he was the chief manager. For a number of years as we understand it, it was run by Peter Lehman & Company. The merchants in Baltimore made inquiry of the teamsters, who it was that made such excellent flour. The mystery was this, only the best was taken out, and the balance the women fed to the cows, and made an abundance of butter.

John Snowberger and his family came from Switzerland in the year 1750.

The mill in 1830 rented for about three hundred dollars, in 1840 for about four hundred. It is a question whether Peter Lehman in money, land and labor did not pay three or four thousand dollars towards the founding of the Snow Hill institution. He died in 1823, aged 65 years, some months and days.

S.

The Kitchen God of China.

The gods of China are legion. They are the great images in the large temples and the odd fragments of idols in shrines; the local deities, of which every village, field and mountain has its own; the invisible controllers of the thunder, the rain, the harvest, and the elements; the spirits of all the dead, and especially of one's ancestors; and, besides these, every strange object, and the sight of every inexplicable phenomenon is worshiped.

Oddly shaped stones, queerly gnarled roots, fantastic bits of wood, waifs brought on the tide, are all gods; but whatever else may be absent, from a pagan household, Su Meng Kong is not. He is the god of the kitchen, and none would dare to set up housekeeping without him. He has been a god for hundreds of years. In some families he has no image set up, and the incense sticks burned in worshiping him and stuck in the crevices of the range chimney. Many put his image in the main room of the house. His birthday is the fourteenth of the seventh month, and on that day every family worships him, each in its own house.

On the twenty-fourth day of the last month of the year, when the gods are supposed to go off on a ten days' holiday, a paper horse, and other traveling equipments are burned for his use during his journey to make his annual report to the superior gods. A lamp is kept constantly burning during the first days of the new year, to indicate that the family are waiting to welcome him whenever he returns. When children have been away from home, after greeting their parents, they worship Su Meng Kong. If the house mother rears fat pigs, she credits her success to his good-will, and makes suitable thank-offerings to him.—A. M. FIELDS, IN MISSIONARY LINK.

"A lack of giving," says a pastor, "often is owing to the fact that the pastor fears to ask his people for money." And yet, why this fear, seeing that alms and prayers belong together?

The elder told me how anxiously he and his family wait for the coming of the Church paper, and how soon all have read it. Would to God that all our people were as hungry for news about the kingdom.

MARRIEd.

SHUPERT—SHEKELS.—At the residence of the undersigned, on July 22nd, 1888, Mr. Henry Shupert and Miss Carrie Shekels, both of Dunlaps, Elkhart Co., Ind.

L. W. DITCH.

OUR DEAD.

WALLACE.—In Tiosa, Ind., July 21st, 1888, Henry Wallace, aged 47 years, 4 months and 25 days. Bro. Wallace was a member of the Brethren church and he was one that ever walked worthy of his calling, though suffering for years with disease of the kidneys. He never complained, but bore it all with Christian fortitude. He leaves a widow and five children to mourn his departure. But their loss is his gain. Sermon by the undersigned in Brethren church at Tiosa, assisted by Rev. Stahl.

S. MCNEELY.